

10-Taanis 2a1 line 1 A8
Daf Digest

מֵאֵימָתִי מִזְכִּירִין גְּבוּרֹת גֹּשְׁמִים

When do we begin to mention the Powers of Rain?

Mentioning that HaShem causes the rain to fall is an expression of His great might. He does this Himself, with no intermediary, and rain revives the earth and provides for the people.

We mention revival of the dead four times in the second paragraph of the Amidah.

- 1+2. Just before and just after we mention that rain sustains our food supply.
3. That He saves those who are gravely ill, ‘somech noflim’, ‘uplifts the fallen’. In fact, He brought some people back to life who had already died, for example, Eliyahu and Elisha.
4. That He will faithfully resurrect all in the future, ‘lehachayos meisim’.

10-Taanis 2a3 line 33 A14
Weiss #670

לְאַהֲבָה אֶת־ה' אֱלֹהֵיכֶם בְּכָל־לְבַבְכֶם,

And to serve Him with all your heart.

R Abraham Chaim Feuer - What is service of the heart?

Prayer and specifically the Shemoneh Esrei. It will arouse one's heart to think of good health as a means to serve his master and a successful livelihood, in order to have financial security to observe the commandments.

ג' מפתחות בידו של הקדוש ברוך הוא

There are three keys in the hands of the Holy One, Blessed be He.

There are three keys in the hands of the Holy One, Blessed be He, that are not entrusted to an agent.

The key of rain, childbirth and revival of the dead.

Tosophos - Reminds us that (in Sanhedrin 113a) Elijah was handed the key to rain, but had to return it before he was entrusted with the key to resurrect the dead (Melachim I 17:7-22).

Rashi explains- Yes, however, the three keys were never given into the hands of an agent all at one time and never permanently.

וידעתם כי אני ה' בפתחי את קברותיכם

“And you will know that I am HaShem when I open your graves.”

If a baby boy dies before he has a Bris Milah, the custom is to perform the bris without brachos before burial.

R Asher ben Yechiel, the Rosh, writes in the name of Rav Nachshon Gaon, that we circumcise and give a name to the child, so that when resurrection occurs, it will be recognized as a Jewish child and will be able to recognize his father.

אָמַר מוֹרִיד הַגֶּשֶׁם מִחֻזְרֵינָא אוֹתוֹ

One who added ‘morid hageshem’ in the summer, must repeat the bracha correctly.

One who added ‘morid hageshem’ in the summer, must repeat the bracha correctly, because rain in the summer time is considered a curse, as it adversely effects the harvest.

כָּל תַּלְמִיד חָכָם שְׂאִינוּ קָשָׁה בְּבִרְזוֹל אֵינוּ תַלְמִיד חָכָם

A Torah Scholar who is not as hard as iron, is not a real scholar.

R Leo Jung - Hardness of speech is permissible when it is to prevent moral flabbiness or irresponsibility of the disciple.

Be sharp but not destructive.

R M M Schneerson, the Tzemach Tzedek - Would first look in the Shulchan Aruch to learn if anger was permissible in that particular instance.

Taanith 20a - Be gentle as a reed and never unyielding as a cedar.

R Mendel Kaplan - Be like a subway door, pliable like the rubber that comes in contact with the public and unyielding as the steel frame.

אֱלִיעֶזֶר עֶבֶד אַבְרָהָם

Eliezar, the servant of Abraham.

Eliezar, the servant of Abraham, was given the task of finding a wife worthy of Yitzchak who had generosity, wisdom and sensitivity. Rivka passed all the tests he posed for her when she generously and sensitively served him water and also drew water for his camels.

In doing this goodness for him, Rivka may have thought she was doing Eliezar a favor, when actually she was being tested as to her worthiness for future greatness.

When we have an opportunity to do good, we should do it with special kindness and sensitivity. This opportunity to do good, might be a test for us.

יַעֲקֹב אָבִינוּ לֹא מָת

Jacob, our father, never died.

HaShem promised Jacob (Gen 46:4), “I will go down with you to Egypt and will bring you up and Joseph will place his hand on your eyes.”

Whenever Joseph would raise his hand to give an order, he would look toward Jacob for approval and only then, implement the ruling. In that sense, Joseph’s hand was directed by Jacob’s eyes. Even after Jacob died, Joseph continued to weigh every move in terms of how Jacob would have judged it.

In this sense, “Jacob, our father, never died.” His influence lived on.

מֵאִימְתִי כֹל אָדָם מוֹתְרִין בְּלָקֵט בְּשִׂכְחָהּ וּבִפְאָהּ
מִשִּׁילְכוּ הַנְּמוּשׁוֹת

When is it permissible for anyone, even the wealthy, to come and pick up the gleaning in a field? Only after those who inspect it carefully, have left.

Those who inspect it carefully are older and walk with a stick. Since they move slowly, they generally miss nothing. Yet we see there still remains enough material left behind for others, even the wealthy, to benefit from further gleaning.

We may think that all the valuable insights have already been extracted from the text, due to the diligent studies of prior generations, however, there is still sufficient value there to make our efforts worthwhile.

10-Taanis 6b3 line 36 B8
Daf Digest

מַיִמֵי מְבָרְכִין עַל הַגְּשָׁמִים

When do we bless the rain?

When the groom goes out to greet his bride.

“The rain is the husband of the earth.” The rain fertilizes the earth allowing vegetation to grow.

Rambam (Hilchos Berachos 10:6) – As the rain water puddles on the ground, bubbles appear and float toward one another. They mimic the movement of a groom toward his bride.

מָה אֵשׁ אֵינוֹ דּוֹלֵק יְחִידִי

Fire does not ignite by itself.

This teaches us that Torah cannot occur if one studies alone. Studying with a partner is much preferred. You might “catch fire”, i.e., be inspired by your partner.

Shulchan Aruch - If there is a Bais Midrash in town, it is best to study there.

Gemara Berachos - If there is no one to study with and one studies alone, the Shechinah will be there with him.

This warning against learning alone does not apply today, since people are able to learn from books. In that sense at least, they always have a ‘study partner’ with them.

הַרְבֵּה לְמִדַּתִּי מֵרַבּוֹתַי וּמִחֲבֵירַי יוֹתֵר מֵרַבּוֹתַי

I have learned a great deal from my teachers, and (I have learned) from my friends more than (I have learned) from my teachers.

And (I have learned) from my students, more than (I learned) from them all.

When a student asks questions of his teacher, it causes the teacher to study more and to see aspects he may not have previously considered.

R Shimon Shkop – A diligent teacher will be helped by HaShem to even greater wisdom and knowledge, so he can continue to share his wisdom and knowledge

10-Taanis 7a3 line 43 A22
Daf Digest

וּמִתְלַמִּידֵי יוֹתֵר מִכּוֹלָן

And from my students, more than from all others.

A teacher gains more knowledge when he instructs students. The challenge of preparing the lesson forces him to research the topic. The students ask insightful questions often without the constraints that prior studies might impose. This allows the teacher to see the topic in a new light.

10-Taanis 7b1 line 3 A10
Weiss #135

דְּבָרֵי תוֹרָה אֵין מִשְׁתַּכְּחִין אֶלָּא בְּהִיָּסָח הַדַּעַת

The words of Torah are not forgotten except through inattention.

Rashi – Inattention (Chesech hadaas) is failure to continuously review your studies.

Hagigah 9b - He, who repeats his studies 100 times, is not to be compared to one who repeated it 101 times.

אַתָּה מָה הַנְּאִיָּה יֵשׁ לָךְ

You (snake), what benefit do you have
in biting people and killing them?

The snake answered, “Those who speak lashon hara also only do harm. They do not derive any benefit from their behavior.”

Since the snake, who, before he enticed Eve, walked upright, is now cursed and cannot stand up, does the next best thing, which is to try to bring man down to his level by injecting venom into his body.

This is the intention of one who speaks lashon hara. He is jealous and wants to bring his victim down from his high level in the eyes of his listeners. He is much like the snake in his motivation.

10-Taanis 8a2 line 38 A32
Daf Digest

אֵין תְּפִלָּתוֹ שֶׁל אָדָם נִשְׁמָעַת
אֶלָּא אִם בֵּין מִשִּׁים נִפְשׁוֹ בְּכַפּוֹ

A man's prayer is answered only if he takes his heart into his hand,

A person's prayer is not heard unless he is sincere.

The Alshich - Prayer is efficacious, only when the external lifting of the hands is accompanied by the internal lifting of the heart.

לֹא קְשִׁיָּא כְּאֵן בְּיַחֲדָא כְּאֵן בְּצִבּוּר

There is no contradiction: Here, it refers to an individual and there, to a community.

An individual's prayer is not heard unless it is recited with proper concentration, but the prayer, if recited in the company of a congregation, will be heard even if it is recited without proper concentration.

You are even permitted to skip some prayers in order to catch up and pray with the community, because the prayers and the community effort both facilitate the acceptance of the prayers before HaShem. One has not substituted a minor mitzvah for a greater mitzvah (which we are not allowed to do). We have instead, made a lesser one, praying alone, more by praying with the community. We chose a better way to accomplish the same goal.

אֵין הַבְּרָכָה מִצֹּנֶה אֶלָּא בַּדָּבָר הַסְּמוּי מִן הָעֵין

Blessing is not to be found, except in a thing hidden from sight.

This recommends that if one is blessed with wealth, he should not flaunt it, so as not to generate envy.

Shemos 38:21- “These are the accounts of the tabernacle”. Here, the details of the valuable items donated to the tabernacle, were given by the community and thus, there would be no envy.

אֵין הַגְּשָׁמִים נֶעְצָרִין אֶלָּא בְּשִׁבּוּל פּוֹסְקֵי צְדָקָה בְּרַבִּים
וְאֵין נוֹתְנִין

Rain is withheld due to the sin of pledging money in public and failing to fulfill that pledge.

Baal HaTurim- (Shemos 30:18)-The laver that held water for the Kohanim is juxtaposed to the mitzvah of the half shekel, to teach us that water and Tzedakah are interrelated.

Which is worse, to be so insensitive that you make no pledge to help the poor or that you make such a pledge and then do not fulfill your promise? For whom is our expectations higher?

The failure to honor your pledge causes the withholding of the rain. You were at one time sensitive to the needs of your community. You were aware and knowledgeable, yet you ignored those needs. Those who pledged nothing did not fully understand the need and were never sensitive enough.

עֵשֶׂר תְּעַשֶׂר " אָמַר לִיָּה עֵשֶׂר בְּשָׂבִיל שְׂהַתְּעֵשֶׂר

“Tithe you shall tithe”. Tithe so you will become wealthy.

Tithing is required on your total income.

Bach – Tithing on income from all sources is not Biblically or Rabbinically mandated.

Tosophos says- You must tithe all your income.

Chavos Yair - It is not the practice of people to tithe their entire income.

Gaon Childa - Rav Chaim Yosef David Azulai - It is obligatory to tithe all your income. However, most people spend their money supporting and educating children and those funds are considered in the tithing calculations.

As a matter of practical halachah, tithing your entire income is only a custom and not an obligation.

10-Taanis 9a1 line 13 A35
WEISS #908

עַד שִׁיבְלוּ שְׂפָתַיְכֶם מְלוֹמַר דְּי

Until your lips grow weary of saying enough.

Though we are not to seek reward for doing mitzvahs, there is a reward promised for setting aside tithes (maaser). In Malachi 3:6, we are promised a blessing that will be ‘more than enough’ and we are also encouraged to “test God”, something we are usually not supposed to do.

R Mordechai Seter - Usually whoever receives a reward wants more. This blessing, however, brings with it contentment.

Shabbos 119a - Give tithes (‘teacsher’), so you may become wealthy, ‘ashir’.

אֶהְרֵץ עֲמוּד עֵינַי בְּזִכּוֹת

The clouds of glory were in his merit.

Aaron brought peace between man and his neighbor. The Sukkah is called, “the Sukkah of peace”, why? At the time of Sukkot we each dwell in a temporary house, reminding us that we and our neighbors are dependent on God’s goodness for what we have. There is no place for envy or competition. Aaron helped people put aside their selfishness. The clouds of glory covered everyone, much like a sukkah covers us on Sukkot and symbolized the peace he generated.

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אֶרֶץ יִשְׂרָאֵל נִבְרָאת תְּחִילָה

The land of Israel was created first.

Israel is special. It gets preferential rain and the benefits come personally from God, not via an agent, as in other lands.

This phrase in our Gemara attests to the specialness of the land. Even Jacob feared Esau “because Esau dwelt all these years in the land of Israel” and that gave Esau special powers (Gen 37:8).

Based on this there is strong emphasis on settling in the land of Israel and strong reason not to give up the land.

10-Taanis 10a2 line 25 A33

Bleich 3:36

שׁוֹאֲלִין אֶת הַגְּשָׁמִים

We pray for rain.

The prayer, ‘veten tal umatar’, begins on the 6th day of the autumn season on the day of the autumn equinox. The Jewish calendar is lunar-solar. The date established for this prayer is entirely solar.

Eruvin 56a - The 4 seasons are each 91 days and 7 ½ hours long. The solar year is therefore, 365 days and 6 hrs. There is also the Julian calendar which adds an extra day each 4 years in order to account for the additional 6 hrs. However, the solar year is only 365 days 5 hours 48 minutes and 46 seconds. This error amounts to 1 full day every 128 years which led to the Gregorian calendar, which omits the leap year in all centenary years, except those which are multiples of 400.

The autumn equinox always falls on Oct 7 and 60 days later is Dec 5th. In a leap year it falls on Oct 8 and we start to pray for rain on Dec. 6 in the evening.

שׁוֹאֲלִין אֶת הַגְּשָׁמִים

We request rain.

We request rain fifteen days after the festival, so that the last returning pilgrims of Israel may reach the Euphrates River before rains fall. Rain is needed at Sukkot time, but we don't pray for it then, since rain would prevent us from the mitzvah of dwelling in the Succah.,

Even though the Beis HaMikdash no longer stands, pilgrims still come to Jerusalem for the holidays. We therefore, have not changed the custom of praying for rain 15 days after Sukkot has ended.

בְּזֶמַן שֶׁהַצָּבוּר שָׂרוּי בְּצַעַר אֵל יֹאמַר אָדָם
אֵלַי לְבֵיתִי וְאוֹכֵל וְאַשְׁתָּה וְשָׁלוֹם עָלַיךָ נִפְשִׁי

At a time when the community suffers, a person should not say I will go to my house eat and drink and be at peace with myself.

A person who does not suffer when the community suffers, will not join in the communal salvation.

A person who ignores the community's distress and continues to enjoy his own life, will not achieve atonement until he dies, which is a much greater and more severe punishment.

10-Taanis 11a2 line 24 A22
Weiss #709

יִצְעַר אָדָם עִם הַצָּבוּר

A person should share in the distress of his community.

Ex 17:12 - Moshe shared the distress of the people in their battle against Amalek.

During WWI , the Chafetz Chaim would not sleep in his bed. He said, “When people are sleeping in bunkers, I cannot sleep on a pillow.”

R Yehudah Zev Segal - When hearing about a sick child, each person must ask themselves, “How would I feel were it my child?”

יִצְעַר אָדָם עִם הַצְּבוּר

A person should suffer with the community.

When the community is in trouble, each person should involve themselves in the distress of the community. Whoever suffers with the community, will merit to witness the consolation of the community.

Exodus 17:12- “Moshe’s hands were raised high and they felt heavy. They put a stone beneath him and he sat on it.” Did Moshe not have a pillow upon which to sit. Rather, Moshe said, “Since the children of Israel are steeped in distress, I also, will be with them in distress.”

כִּי נִפְרָעִין מִן הַצְדִּיקִים בְּעוֹלָם הַזֶּה עַל עֵבִירָה קְלָה שֶׁעוֹשִׂין

So the righteous are punished in this world, even for a minor transgression that they commit.

This refers to the inequitable dispensation of Divine justice where wicked people seem to flourish and righteous people suffer.

The Baraisa reassures us that, "He is a God of faithfulness without perversion."

One of the answers given to this profound theological mystery is that the righteous suffer "affliction of love", meaning that their troubles here, protect them from punishment in the next world, which would be worse.

10-Taanis 11a3 line 42 A39

Weiss #265

כָּל הַיּוֹשֵׁב בְּתַעֲנִית נִקְרָא חוֹטֵא

Whoever fasts (for the sake of self affliction) is called a sinner.

Num 6:11 “And make atonement for...” the Nazarite, because he denied himself wine

Rambam (Mishnah Torah Hil Daioth 3:1)-If the Nazarite, who only denies himself wine, required atonement, certainly one who deprives himself of other enjoyments, i.e., food, has sinned and needs atonement. Self mortification is prohibited in Judaism.

יָפָה תַעֲנִית לַחֲלוּם כְּאֵשׁ לְנִעוּרָת

Fasting is good for destroying the bad parts of a dream, like a fire destroys the bad parts of flax.

The entire purpose of fasting is to put the person in the proper spirit of repentance. Why not concentrate on teshuvah (repentance) directly, instead of fasting?

Fasting is preferable. The more physical an act is, the more impact it has in this world. Most people have a hard time focusing on any good thought for more than a brief period and fasting will keep his thoughts focused all day. Fasting subdues the physical and that is a great help to one who wishes to do teshuvah.

10-Taanis 12b3 line 41 A6
Weinbach p228

יָצָא נִיסָן וַיִּרְדּוּ גְשָׁמִים סִימָן קָלָלָה

If rain fell after the month of Nissan ended, it is a sign of a curse.

Rambam (Hilchos Taaniyos 3:9) - This does not refer to the calendar month of Nissan, but to the first month of spring, 30 days after the vernal equinox, because that is the time of the wheat harvest.

Yerushalmi 1:8 - Rain after Nissan is a curse only if there had been sufficient rain previously, otherwise it is a blessing.

Shmuel I 12:17 - Heaven disapproved of the manner in which the people demanded a King and the prophet called on God to deliver rain and thunder at the time of the wheat harvest.

כְּלֵי צְנוּעַ הָיָה לָנוּ וְנִתְבַּזָּה בְּעוֹוֵנוֹ

We had a private utensil and it became disgraced as a result of our sins.

What should be done in a community where a sefer Torah fell to the floor?

Rambam - The person responsible should fast. (Deut 27:26)

Divrei Chaim - The Torah, our private utensil, was disgraced because of our sins. As it says in our Gemara, therefore, all the members of the community should fast to repent for their sins.

R Sholom Schwadron - Our Gemara does not suggest fasting as atonement for those sins; giving Tzedakah and reading tehillim would be appropriate.

עָמְדוּ בְּתַפְלָה מוֹרִידֵינָ לְפָנַי הַתִּיבָה זָקֵן כּוֹי'

When they stand to pray, they send an elder, who is well versed in prayer, before the Ark to lead the prayers.

An elder:

- who is well versed in prayer.
- who is a scholar.
- who has small children.
- who was proper in his youth (had a good reputation).
- who is a humble person.
- who is acceptable to the people.
- who has a sweet melody and his voice is pleasant.

May an avowed atheist serve as a cantor? - No.

בְּשֶׁבַקְשׁ טוּרְיָנוּס לְהַרוּג אֶת לוּלִיָּנוּס וּפְפוּס אָחִיו

When Turyanius sought to kill Lulinus and Popus his brother...

The Jews were accused of murdering Caesar's daughter. These two boys, Lulinus and Popus his brother, confessed to the crime in order to save the rest of the community. Was it permissible for them to endanger their lives to save the life of another? Can you donate a kidney to save someone?

R Moshe Feinstein - Not if it puts your life in danger.

In our Gemara it is different, since they were lying to save many lives. Chazon Ish looks at their action not as suicide, but as an attempt to save lives and as such, it is permitted.

May you deflect a missile from a large group of people toward a smaller group of people? Is this an act of saving lives or an attempt to kill other innocent persons? A passive act of the boys may be permissible, but actively injuring others may not be permitted.

טוֹבָה קְלָלָה שְׂקִילָל אַחִיָּה הַשִּׁילוֹנִי אֶת יִשְׂרָאֵל
יוֹתֵר מִבְּרָכָה שִׁבְיָרְכֵן בְּלַעַם הָרָשָׁע

Better is the curse of Achiyah, the Shilonite, on Israel, than the blessings of Bilam, the evil one.

R Yaakov Yosef of Polonoye - Because Achiyah's purpose was constructive. It prodded the people to mend their ways. Flatterers like Bilam are false prophets.

R Yehudah Halevi-(the Kuzari 5:20)- True criticism is reproof with the intention to improve.

Love not accompanied by reproof, is not love.

רִיקָה בַּמָּה מְכוּעָר אוֹתוֹ

Empty one, how ugly is that man?

R Elazar remarked on the man's behavior calling him "empty one", suggesting that he acted in bad taste.

R Elazar then commented on his appearance, as 'ugly', but then asked, if perhaps his appearance was genetic or environmentally induced and "...are all the people in your city as ugly as you?" The man was upset and told R Elazar that if R Elazar did not like his appearance, then R Elazar should "...complain to the craftsman who made me."

R Elazar eventually earned the man's forgiveness

Rashi - Suggests that the prophet Elijah come in disguise to provide a lesson in humility to R Elazar.

Maharsha - Explains that R Elazar assumed that the man had to be morally corrupt to be that ugly, just as a wise man's visage will often reflect his inner nature. Such an assumption does not justify rude behavior.

לְעוֹלָם יִהְיֶה אָדָם רַךְ בְּקִנְיָהּ וְאֵל יִהְיֶה קָשָׁה בְּאָרְזוֹ

A man should always be gentle as a reed and never unyielding as a cedar.

Since the reed symbolizes gentleness, it merited to be the source of the instrument that writes the sefer Torah, tefillin and mezuzah. The reed yields in the wind and when the wind subsides, the reed returns to its upright position. A cedar will not budge, but will be blown down and uprooted by a powerful wind.

R S. R. Hirsch - In relations with our fellow men, be like a reed.

This maxim applies to business and social transactions and in the way we communicate and speak to people.

10-Taanis 20b2 line 36 B25
Daf Digest

בְּמָה הֵאָרְכַת יָמָיו

To what do you ascribe your longevity?

1. He never expressed impatience with his household, his wife.
2. He maintained a calm forbearance with his own body and soul.
3. He never walked in front of anyone greater than himself.
4. He understood priorities and respected other people.
5. He yearned for Torah knowledge and for spirituality.

לִיתִי וְלִיכּוֹל וְאָמַר כָּל מֵאן דְּצָרִיךְ הֵוָה פֶּתַח לְבַבִּיה

When Rav Huna would eat a meal, he would open his door and say, “Whoever is in need, let that person come and eat.”

This was amongst the good deeds of Rav Huna, which Rava could not copy, because there were too many poor people or soldiers in his town and he would soon be made poor trying to feed them all.

10-Taanis 21a2 line 41 B30

Daf Digest

Meam Loez 17:25

גַּם זֶה לְטוֹבָה

Also this is for good.

Nachum Ish Gamzo said, “Gam zu l’tova.”

A person should accept all things, good and bad, with happiness.

הָרִי זֶה דְּבָר

This is also for the best.

Berachos 60b - A man should always accustom himself to say, “Whatever God wills, is for the good.”

R Akiva - What ever occurs, some good will come of it. Whatever occurs is itself, good.

10-Taanis 21b1 line 8 A28
Weiss #352

לֹא מְקוֹמוֹ שֶׁל אָדָם מְכַבְּדוֹ אֶלָּא אָדָם מְכַבֵּד אֶת מְקוֹמוֹ

It is not the place that honors the person, but the person who honors the place'

Where ever he sits is the head of the table.

10-Taanis 22a2 line 26 A17

Weiss #541

מְבַדְּחֵינָן עֲצִיבֵי וְאָמַר כָּל מֵאן דְּצָרִיךְ

“We are jesters, we make people laugh when they are depressed.”

R Beruka - Can you show me someone who is assured a place in the world to come? Eliyahu pointed to two people who, when asked, said the above.

Rashi - We are joyful and we make others rejoice.

Rambam - (Hil Lulav 8:15)-Rejoicing in the fulfillment of the commandments is the supreme act of divine worship.

10-Taanis 22a2 line 26 A17
Weinbach p230

אִינְשֵׁי בְּרוּחֵי אָנָן מְבַדְּחֵינָן עֵצִיבֵי

“We are comedians who cheer up people who are depressed.”

R Broka searched in the market place for a person on earth destined for the world to come. Of course, everyone has a place in the world to come, but R Broka was searching for people here on earth, who had special qualities.

These two entertainers appreciated that if one of his creatures was unhappy, God Himself was so. This motivated them to cheer up depressed people and make peace between adversaries.

אִינְשֵׁי בְּרוּחֵי אָנָן מְבַדְּחֵינָן עֲצִיבֵי

We are comedians who cheer up people who are depressed.

What is so special about these two, who cheer people up and make peace between people fighting each other, that they should be given the title of ‘bnei olom habah’?

Vilna Gaon - It is not just their behavior that warrants that title. It is that to attain their level of jesting, joking and sense of happiness, they had such a strong sense of belief and trust in God, that made them so happy and at peace with themselves, that they could share that with others.

עָג עוֹגָה וְעָמַד בְּתוֹכָהּ

He drew a circle and stood in it.

Choni Ha Maegeil desperately needed rain, so he drew a circle around himself and announced that he would not move until there was rain. What is so noteworthy about his gesture, that it should be recorded for posterity in the Talmud?

There is a deep message in his action. The world is round, therefore a circle alludes to a natural world and rain would come in due course. Choni wanted to show that people can be above the simple laws of nature with God's help, and modify nature through prayer and belief.

הָיוּ טָשׁוּ מִיָּנִיָּה דְכָל מַאי דְהָהָה גְּבִיָּה יְהִיב לָהּ

They would go and hide, for he would give them whatever he had for charity.

Elazar of Bartusa gave away all his possessions to such an extent, that the collectors hid from him, so as to not be given his last few coins. However, we learn (in Kesuvos 50a) that it was enacted in Usha, and in Usha the maximum amount a person could give to Tzedakah, is one fifth of his assets. How could Elazar disregard the dictate from Usha?

Did he have more assets at home? No, he told his daughter that they were as poor as any other poor person.

Rambam - The restriction to giving no more than 1/5th of one's assets is optional, Elazar chose to give more.

Vilna Gaon - If one gives to legitimate Tzedakah causes, his assets will increase. If he is miserly his assets will decrease. Elazar was rewarded for his generous behavior.

כָּל זְמַן שֶׁעֵינֶיהָ יְפוּת אֵין כָּל גּוֹפָה צְרִיכָה בְּדִיקָה

If a bride's eyes are beautiful, further examination is not needed.

If her eyes express human warmth, she may be assumed to have good character

10-Taanis 24a3 line 40 A16
Weiss #322

כָּל זְמַן שְׁעֵינֶיהָ יְפוּת אֵין כָּל גּוֹפָה צְרִיכָה בְּדִיקָה

If a bride's eyes are beautiful, further examination is not needed.

R Shelomah Ephraim L. Aaron - This relates to her character traits, how she looks at others and at the world. Eliezer the servant of Abraham, only tested Rebecca in regards to the trait of loving kindness (chesed) and she was found beautiful in this trait.

10-Taanis 24a3 line 40 A16

Munk 172

כָּל זְמַן שְׁעֵינֶיהָ יְפוּת אֵין כָּל גּוֹפָה צְרִיכָה בְּדִיקָה

If a bride's eyes are beautiful, further examination is not needed.

If her eyes express human warmth she may be assumed, to have good character.

הָיָה רְגִילָא דְּבֵיתָהּ לְמִיחָמָא תְּנוּרָא כָּל מַעְלֵי דְּשַׁבְּתָא

She was accustomed to light her oven every Erev Shabbos, in order to bake “challah.”

The bread for Shabbos is called “challah”, to remind us of the obligation to separate challah to give as a tithe, to the Kohanim. This is not possible in our day, since the lineage credentials of Kohanim are not verifiable.

How much to separate? A professional baker $1/48^{\text{th}}$ and a lay baker $1/24^{\text{th}}$. No amount is specified. In Israel, dough, approximately the size of an egg, is separated for a mass of dough weighing 2 ½ lbs. Then, we destroy it, by burning it to the point of it being inedible.

The mitzvah of taking challah connects us

- with the earth, where the grain grew.
- with God, via the blessing.
- with the Kohanim, who are busy with the work of the Temple and can't also, be farmers.

Daf Digest

אָמַר לִי וְלַחֲבֵרְךָ מֵאֵי יְהִיבָנָא אֲמַרִי לִיָּה
וְאֲנָא מִגְבָּרָא דְלִית לִיָּה בְּעֵינָא

He said to me, “And what will I give your fellow?”, but I ask only for a portion from a person, who will have nothing in the world to come.

R Elazar ben Pedas had a vision of being promised 13 rivers of pure balsam oil as a reward in the world to come. He asked HaShem, “Is this the full extent of my reward?” HaShem responded, “And what should I give to the other righteous ones, if I give more to you.”

Could HaShem suggest that his resources are limited?

R Elazar, instead, requested to receive the reward of one who had forfeited his reward and not take from any righteous person.

Daf Digest

נִיחָא לָךְ דְּאַפְכִּיָּהּ לְעֵלְמָא מִרִּישָׁא אַפְשָׁר דְּמַתִּילְדָּה
בְּשַׁעֲתָא דְּמִזּוּנֵי

Would you like me to return the world to the beginning? Perhaps you will be born at a time of abundant food.

A woman who was married twice and both her husbands died is considered a ‘katlanis’, a woman whose mazal caused their deaths and we don’t allow her to marry again;

Rab Shlomo - If the husbands were sinners, it is more likely that their mazal caused their deaths and not hers. Tamar is such an example.

Rav Mordechai Yaakov Breish ruled leniently on behalf of a woman whose two husbands ,who were not observant Jews died. We can assume it was their mazal that caused their deaths.

Rav Chaim Halberstam disagrees – Even if we know the husbands were wicked, we cannot be certain it was their mazal and not hers, which caused their deaths. He would not be lenient.

The question in our Gemara suggests that mazal was dictated at the time of creation of the world

Daf Digest

כָּל פְּסוּקָא דְּלֵא פְּסִיקָיָהּ מִשָּׁה

A sentence that Moshe did not divide

A sentence that Moshe did not divide should not be divided by us, but must be recited entirely, not in partial phrases.

Achronim say- We may interrupt a verse at the ‘asnachtah’ and at ‘zakef katan’, as these indicate a significant break. The cantillation symbols have been transmitted from Sinai.

In Kiddush on Friday night, ‘vayechulu’ is a paragraph from parshas Bereshis. However, we start with a final two words from the description of the sixth day, ‘Yom hashisi’, which is a partial phrase and has no meaning. We add the words to spell out God’s name in the first letters of those first 4 words.

The limitation on partial sentences relates only to when we study them as sentences, but is permissible when relating to prayers.

R J.B.Solovitchik rules- That repetition is forbidden, any verse not divided by Moses, we may not divide. No verse may be recited in a truncated or incomplete fashion and repetition of a portion of a verse, is a form of division.

שֶׁאִפִּילוּ לְשֶׁבֶה מִלֶּאָה עֵצִים יִהְיוּ אֵלּוּ מִתְנַדְּבִין מִשְׁלָהֵן

Even if the chamber is filled with wool, they may donate of their own.

A chazakah to perform a mitzvah should not be usurped by another person.

Mishpatei Shmuel - Says the chazakah is valid only if it was a person or group chosen by the community, i.e., to bury the dead.

Radvaz - No, a person can create a chazakah without being appointed and the community leaders cannot take it away from him.

Our Gemara also states, that even if the wool, which is usually donated by a certain family, already is sufficient, the family may exercise its chazakah and donate and have their customary mitzvah.

בְּתִשְׁבָּעָה בְּאֵב נִגְזָר עַל אֲבוֹתֵינוּ שְׁלֹא יִכְנָסוּ לְאָרֶץ

Rules for Tisha Bav

Freshly laundered clothes

Hilchos Tisha Bav - Not to wear clean clothes unless it is a real necessity. May you wash it now, to wear it after the 9 days or if you cleaned it before the 9 days? Don't wear it and don't wash it on Tisha Bav itself or the week before. This applies to all shirts.

Avel - Can have a shirt worn for a few seconds and therefore, it is not fresh and later, during the 9 days, he can use it. (You don't need to do this in this day and age.)

A shirt with stain or sweat, you are permitted to wear a freshly laundered shirt.

Erev Rvosh Chodesh AV - Had a meal and asked others how often a day change their shirts.

May you use freshly laundered sheets in a hotel? Yes, you may do so for health or cleanliness. For pleasure? No, it is not permitted.

You have the option, since you know when the 9th of AV will occur; you could prepare your clothes by wearing them before the day of the fast. But you cannot do this at the time of Avelos, since you don't know when a death will occur.

יום שניתנו בו לוחות האחרונות

It is the day the second set of tablets were given.

Yom Kippur is:

1. The day the second set of tablets were given.
2. It is also the day King Solomon dedicated the temple.
3. It is a happy day of forgiveness and therefore, a very fitting day for marriages to be arranged.
4. It is the day God forgave the Jews for the sin of the Golden Calf.